

# CLASSICAL WEEKLY

VOL. 30, NO. 1

October 5, 1936

WHOLE NO. 798

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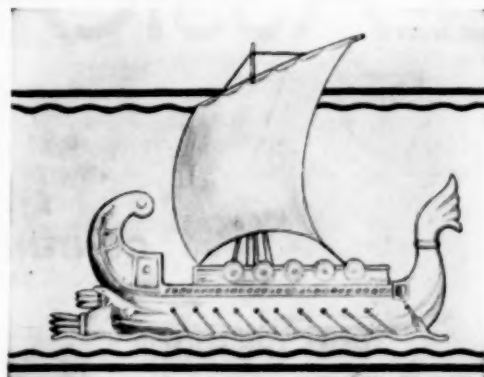
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# CLASSICAL WEEKLY

Published Mondays from October through May except in weeks in which there is a legal or school holiday (Columbus Day, Election Day, Thanksgiving Day, Christmas, New Year's Day, Lincoln's Birthday, Washington's Birthday, Easter Sunday, Decoration Day). A volume contains approximately twenty-six issues.

Owner and Publisher, The Classical Association of the Atlantic States. Place of Publication, Washington Square College, New York University. Distributed by Prentice-Hall, Inc., New York City. Printed by Lenz & Riecker, Inc., New York City. Editor, Casper J. Kraemer, Jr.; Associate-Editor, Ernest L. Hettich; Advisory Board: George D. Hadzits, Charles Knapp, David M. Robinson.

Address all business communications to John F. Gummere, William Penn Charter School, Germantown, Philadelphia; all other correspondence (including requests for back numbers) to the editor, New York University, 100 Washington Square East, New York, N. Y.

Price, \$2.00 per volume in the United States; elsewhere, \$2.50. All subscriptions run by the volume. Single numbers: to subscribers 15 cents, to others 25 cents, prepaid (otherwise 25 cents and 35 cents). If "invoice" is required, 50 cents must be added to the subscription price; if affidavit to "invoice" is required, one dollar must be added to the subscription price.

Entered as second-class matter, November 18, 1907, at the Post Office, New York, N. Y. under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate provided for in Section 1103, Act of October 3, 1917, authorized June 28, 1918.

VOL. 30, No. 1

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WHOLE No. 798

## FROM THE EDITOR

The last issue of volume 29 of this journal saw the termination of a quarter century of the distinguished editorial service of Professor Charles Knapp. No matter how long the CLASSICAL WEEKLY continues to exist, the scholarly world will associate it, deservedly, with his name. Elsewhere in this issue is printed the formal resolution adopted by the C.A.A.S. in Professor Knapp's honor. To all that is said in that resolution I subscribe, wholeheartedly, for I have had opportunity to know something of the devoted effort which he expended on this journal. Since his retirement he has put at my disposal all the benefit of his experience, and of that assistance I should like to make acknowledgment here.

Needless to say, I assume my duties as his successor with a good deal of trepidation. It is impossible for any two men to edit a periodical in precisely the same way, and changes springing from personal points of view are obviously to be expected. Professor Knapp has been consulted on these changes and has given them his approval. That they will receive the approbation of subscribers also, I sincerely hope.

But behind the changes there lies more than a mere difference in personality. We face in these days an unprecedented opposition to classical studies on the part of a clamoring host of pragmatists, vocationalists, educationalists and of some even stranger progeny of a 'changing world'. To meet that opposition there is urgent need of coöperative action by all persons interested in the classics. There must be no disruption inside the ranks if we are to maintain ourselves before misguided and increasingly hostile popular opinion. What is true of individuals and organizations is true also of the periodicals which serve them. Together with *Classical Philology*, *The American Journal of Philology*, *The Classical Journal* and a large number of more specialized organs, the CLASSICAL WEEKLY must aim consciously at crystallizing classical sentiment

throughout the country. If some competition with these journals is inevitable, that competition will be of the friendliest possible character. The editor has supported all of them in the past; he expects to support all of them in the future. He feels confident that relatively unimportant points of difference can be settled in amicable conference and pledges himself to make every effort in this direction.

In determining policy, I have kept before myself the fact that our journal is a *weekly*. Its advantage lies in the promptness with which it can offer to its readers news about books, ideas and people in the classical field. We will publish therefore as many book reviews as space will permit. In addition, comprehensive lists of recent publications in every part of the field will be printed with brief annotations. The space for this bibliographical service must necessarily be taken from that hitherto devoted to articles but we propose to publish a selection at least of those papers which seem to us of outstanding importance and of pertinent interest to our subscribers.

In addition we shall inaugurate other features which we hope will prove valuable. A modest amount of space will be devoted to *personalia* in which items of professional interest will be noted. At intervals will appear other sections: Significant Articles in Classical Journals, Articles in Non-Classical Periodicals, and Important Reviews.

In carrying out this policy I feel that I can count upon the support of former subscribers to the CLASSICAL WEEKLY and perhaps of a wider circle who will directly benefit from its enlarged program. I shall be glad to hear from readers and subscribers who are interested in writing reviews, and should like to have them indicate for my guidance those portions of the general field in which they feel most at home. It will be helpful also if readers will take the trouble to send in items of personal interest (promotions, transfers, appointments, scholarships, honors, deaths and the like) concerning either themselves or

their colleagues. Many readers of the CLASSICAL WEEKLY have already sent in suggestions for enhancing the usefulness of the journal. These are the most direct evidence of interest and I shall be glad to have more of them. Frank criticism will be welcomed. The editor has reason to believe that he can profit by it.

CASPER J. KRAEMER, JR.

## ANNUAL MEETING

The Twenty-Ninth Annual Meeting of the Classical Association of the Atlantic States was held at Franklin and Marshall College, Lancaster, Pennsylvania, on April 24-25, 1936. The weather was excellent, and the campus of the College was seen at its best. The attendance was good, especially on Saturday.

The programme was as follows:

Friday, April 24:

Words of Welcome to the Association, Dr. John Ahlum Schaeffer, President of Franklin and Marshall College; Response, Miss Helen S. MacDonald, President of The Classical Association of the Atlantic States.

Papers: John Day, The Present State of Our Knowledge Concerning the Origin of the Alphabet; A. Mildred Franklin, The Evils of War as Portrayed by Aeschylus and Euripides; S. L. Mohler, Horace at Home; Roland G. Kent, A Roman Talks about Latin; Wilbert L. Carr, International Understanding through the Study of the Classics.

Business: Report of the Executive Committee; Moses Hadas, as Acting Secretary, announced that the Committee had appointed Professor Casper J. Kraemer, Jr., of Washington Square College, New York University, as Editor-in-Chief of The Classical Weekly; report of the Secretary-Treasurer; Appointment of Committees (on Resolutions; on Nomination of officers for 1936-1937).

Subscription Dinner at Stevens House in the evening; after the dinner, a paper by William K. Prentice, The Study of the Classics.

Saturday, April 25:

Papers: Dorothy Bell, Early Illustrations of Caesar's Commentaries; Juanita M. Downes, Caesar a Geographer; James Stinchcomb, Great-Grandfather's College Latin; Edward Coyle, Herostratus and the Temple of Education; Floyd A. Spencer, The Purpose of the American Classical League; Harry E. Wedeck, Casimir, the Polish Horace. After an invitation luncheon at the Franklin and Marshall Academy, the following papers were read: John H. McLean, The

"Happy Ending" in Euripides; I. E. Drabkin, Some Remarks on the Science of the Greeks.

The following resolution was adopted by unanimous vote:

Whereas the members of the Classical Association of the Atlantic States at the close of their Annual Meeting, which has been filled with matters and papers of interest and importance, wish to express their gratitude and appreciation to the President and his representative, Professor Harbold, and to the authorities of Franklin and Marshall College for their cordial welcome and their charming hospitality; to Professor S. L. Mohler and his assistant, Mr. J. N. Cascio, for their untiring efforts to make us feel at home, culminating in the delightful dinner of last night in the hospitable and friendly atmosphere of the Stevens House; to our President, Miss Helen MacDonald, and the Executive Committee for providing an interesting as well as a profitable group of papers to be presented; to Dr. Moses Hadas for graciously shouldering the burden otherwise devolving on the Secretary-Treasurer; to the speakers for their successful effort to lay before their fellow-members the fruits of their thought for information and discussion, as well as to Professor Schaeffer for his services in making us enjoy the lantern pictures; and finally to Professor William K. Prentice for his address of the evening, of which he himself must have reaped the satisfaction of having stimulated a chain of reflections which will no doubt benefit the Association in particular and the cause of the Classics in general,

Therefore be it, and it is, hereby, resolved that this meeting vote such gratitude and appreciation and that this expression be spread on the Minutes of the Association and be conveyed by the Secretary to the persons herein named.

(Signed) R. V. D. MAGOFFIN  
JAMES STINCHCOMB  
ERNST RIESS

The following resolution offered by a special Committee was also adopted by a unanimous vote:

The Classical Association of the Atlantic States at its twenty-ninth annual meeting hereby expresses to Professor Charles Knapp its heartfelt appreciation of, and its deep gratitude for, his efficient and untiring services to the Association for almost thirty years. He was one of the founders of the Association, and from its inception until the present day he has fostered its interests with single-hearted and indefatigable devotion. Expending without stint all the wealth of his boundless energy, never relaxing his passionate concern for precision even in most minute details, and generously subordinating every other inter-



est to this, he has, as Secretary-Treasurer, successfully administered the affairs of the Association, and as Editor of THE CLASSICAL WEEKLY he has consistently maintained that publication upon a high level of scholarship and usefulness. In grateful recognition of his accomplishment the Association sends to Professor Knapp its most cordial greetings and good wishes.

(Signed) E. ADELAIDE HAHN  
JOHN F. GUMMERE  
WM. K. PRENTICE

The report of the Nominating Committee was as follows:

Our Association is about to enter upon the last year of what, according to a widespread mode of reckoning, is a complete generation. It is fitting that our thirtieth year should be marked by the elevation to the Presidency of the man who has been more closely identified with the Association than any other single person, both in its establishment and throughout the course of its existence; who has given the better part of his life unstintingly and devotedly to the furthering of its interests; who as its Secretary-Treasurer and as Editor of its official periodical has from the very beginning had a paramount influence upon its growth and fortunes; who has brought to the service of the Association a rare combination of administrative ability and sound and careful scholarship. Your committee has the honor to present the name, *clarum et venerabile nomen*, of Professor Charles Knapp, of Barnard College, Columbia University, for the Presidency of the Association for the year 1936-1937.

For Secretary-Treasurer of the Association we have the honor to nominate Dr. John Flagg Gummere, of the William Penn Charter School, Philadelphia, and for Vice-Presidents, the following:

Miss Edith Barrows, Central High School, Syracuse, New York.

Professor Ralph Van Deman Magoffin, New York University.

Professor George Duckworth, Princeton University.

Sister Maria Walburg, Mount Saint Joseph College, Chestnut Hill, Pennsylvania.

Mr. E. S. Gerhard, Northeast High School, Philadelphia.

Dr. Cora A. Pickett, High School, Wilmington, Delaware.

Professor Alice Braunlich, Goucher College.

Miss Mildred Dean, Supervisor of Latin in the Public Schools of the District of Columbia.

(Signed) L. R. SHERO  
MOSES HADAS  
HORACE W. WRIGHT

The Secretary pro tem., Professor Hadas, was instructed by the meeting to cast one ballot for the officers nominated in the above report.

These officers, with the President of last year, Miss Helen S. MacDonald, and the Editor of The Classical Weekly, Professor Casper J. Kraemer, Jr., constitute the Executive Committee for 1936-1937.

### THE STUDY OF THE CLASSICS<sup>1</sup>

On May 22nd, 1886, some teachers of the Classics met at Princeton and, after being welcomed by President McCosh, heard an address on *The Study of the Classics* by Professor Packard. Now, fifty years later, another Princeton professor is addressing another audience of school and college teachers on the same subject. Doubtless a good many of you would approve heartily of that older address; but a good deal has happened in these last fifty years, and it is not really strange that the present address is going to be rather different.

In the first part of his paper Professor Packard quoted opinions about the study of the Classics expressed by distinguished scholars of bygone days. For example, he repeats the words of Melancthon: "What happiness, to be able to communicate with the Son of God, the Evangelists and the Apostles without an interpreter! Verily, if it were possible, should all men learn these languages, but most assuredly all whom God has called to the study of science and to high learning." A little further on Professor Packard said: "In the school ordinances of the sixteenth century the law is that 'whoever of the subjects of learning is heard to speak in vulgar tongue (i.e. in his native language) shall be duly punished'". . . . "Spies and watchmen were stationed, and transgressions were made manifest by attaching to the person of the offender the word *asinus*, and whoever was thrice disgraced by bearing that stigma should be next more condignly treated: *poenas luet natibus*."

Such quotations, with much else that is familiar to all of us, seem to me to indicate very clearly that a while ago it was generally believed that the study of the Classics could and should enable the pupils to speak and to write, as well as to read, Latin and Greek, as these pupils spoke, wrote and read their own native languages. When my father took his doctor's degree in Classics at Göttingen in 1858, permission was granted as a special favor to him that

<sup>1</sup>An address delivered at the banquet on the occasion of the annual meetings of the Classical Association of the Atlantic States held at Franklin and Marshall College, Lancaster, Pennsylvania, April 24th, 1936.

his examination should be conducted in German. Apparently it was thought that an examination conducted in German would be as difficult for him as an examination conducted in Latin would be for a more civilized person. In my own German-student days, 1897-1899, examinations at Halle, even in the Classics, were regularly conducted in German; but I understood that in Holland examinations, at least in the Classics, were still conducted in Latin. However that may be, German students of the Classics, at the end of the nineteenth century, were expected to use Latin, if not Greek also, as a common language for the expression and exchange of thought; and I think that this was true generally in all the European universities at the time. Of course our doctor-dissertations at Halle, if they concerned what we called 'Altphilologie', were submitted and published in Latin as a matter of course. To be admitted to membership in the Klassisches Seminar at Halle, one had to submit a 'Seminar-Arbeit' in Latin, and at the meetings of the Seminar, which were held for two hours or so twice a week, all the discussion, by the Professor in charge or by the students, was in Latin, except when, the debate having become overheated or personal, someone requested the *veniam vernaculo disceptandi*—I think *licetne vernaculo uti* was the phrase we used, though perhaps that is not strictly Ciceronian. When I went to Halle, I had studied Latin in school and college for twelve years, and had taught the Classics for four years more; yet to write or debate in Latin involved me in difficulties for which I found myself quite unprepared, and which I think my fellow students never understood at all. Certainly the other members of the Seminar looked down on me somewhat, and laughed sweetly at my mistakes, although they had some faults of their own. The fact of the matter was that, except for a few weeks before I went to college, I had never been taught, and I had never learned, to use Latin as a language.

Doubtless it was proper enough to demand of members of the Klassisches Seminar in a German university rather more than I was able to deliver. But the familiarity with the Latin language prevalent in academic communities, and indeed among the more highly educated people generally, in Great Britain and on the Continent at the close of the nineteenth century, is much more significant. For example, it used to be the custom in German universities for some professor, on the emperor's birthday, to deliver an oration in the university *aula*, open to the general public. At Halle in 1898 these orations were still delivered in Latin, and attracted such an

audience as assembles in our American universities nowadays to hear a lecture delivered in French or German. And friends of mine, who are not primarily classicists, were and are able to write in Latin with apparent ease, whenever they have occasion to do so. Certainly the classical scholars in Europe even now seem to read Latin and Greek quite easily, without translating into their own languages, very much as a good many in our country read French or German or Italian. It seems to me that this means that our European colleagues, many of them at least, have learned to *think* in the languages they read.

I do not believe that anyone ever did learn any foreign language, so as to use it effectively, without learning to think in it. What sort of French do you suppose we write or speak when we think in English and translate our thought over into French? Perhaps we cannot judge of that as well as a Frenchman can. But when a Frenchman talks or writes to us in English we always know immediately whether he is thinking in French and translating his thought into English for us, and always the results of that process are rather ridiculous. The same thing applies to reading in a foreign language. When we try to teach Latin or Greek to our students by making them translate the original into English, we prevent them from forming the perfectly natural habit of thinking in the language before them. At the best we teach them to replace the original Greek or Latin words by English equivalents, and then to rearrange these equivalents into English sentences, in order to understand the thought. We call that "reading in the original". By this process a few of our students acquire a certain limited vocabulary in Latin or Greek, and as their studies are continued they meet fewer and fewer words which they ought to look up in a dictionary. We give to such students a valuable training in the analysis of thought expressed in language, and in the distinctions between words and between concepts. Most valuable of all is the training we give such students in the use of their own language. But of course the very great majority of our students now do not make any effort to understand Latin or Greek in any way at all: they merely get a 'trot,' and fit some other body's translation on to the original, so that parts of it will stick for a little while. By this process practically nothing at all is acquired except a certain rather useless mental dexterity. These students study Latin for four years or eight years or twelve years, and at the end of all that study are unable to read a page of Latin easily, much less to write a page of Latin. When

parents complain, we tell them that of course Latin and Greek are more difficult for us to learn than French or German. Perhaps we add that the results of the teaching of French and German in our schools and colleges is not so much better at that. The fact is that a good many are still trying to teach the modern languages by making their pupils translate into English, with little more success than we have in teaching Latin and Greek. But it is also true that some are teaching their pupils to read, write and speak a modern language easily and quickly by other methods, just as some of the European schools are teaching their pupils to read, write and speak English. How often we meet a person who has recently arrived in this country, and yet is able to converse in English immediately! When we ask such a person where he learned English, he replies: "In school," as if that were a matter of course. This always surprises us; but we explain it to ourselves by supposing that the European children work much harder in school than ours. Do they? Anyway, I do not believe you can teach pupils to read, write, speak and think in French or in English, unless you can read, write, speak and think in French or in English yourself. And I do not believe you can teach pupils to read, write, speak and think in Latin or in Greek, unless you can do so yourself. Rather a large order perhaps. I do not believe it is so very large an order. I want to call to your attention the undoubted fact that people, sometimes of very ordinary abilities, learn in a couple of years to speak and to preach in far more difficult languages than Latin and Greek are for us, Arabic, for example, or Chinese. In this connection there is one more idea, which is very common among us, and which can be dealt with very briefly. We often say: "We do not try to teach our pupils to speak Latin or to use Latin as a language: we try to make them acquainted with some examples of the great classical literatures in their original form." If we only *did* succeed in doing that, we would accomplish something worth while. In reality we teach them to sit with a Latin text before them, while they read and think in English. If a boy could be taught to understand an ode of Horace without translating it, and would read it aloud in Latin, metrically, then he would begin to be really acquainted with it.

Now I know pretty well what most of you are thinking. My colleagues at home tell me so often what they think about these things! I do not suppose that many teachers of the Classics will agree with me at all; but I know a good many others with whom I have talked, who do agree

with me. The reasons on account of which the teachers of the Classics, who should know best, do not agree with me are, I believe, (1) that it is very hard for anyone to emancipate himself from the methods, habits and concepts in which he has been trained, and (2) that very few classicists in this country have had much experience of learning or teaching a foreign language in school or college except by translating it into English. It happened to me to have a bit of such experience.

When I talk with a colleague about these things, he generally says to me, first of all: "Well, I can't think in Latin," as if I must necessarily deduce from that statement that nobody else can or could think in Latin. Yet that same colleague will generally admit freely that he reads Latin by himself without consciously translating it to himself. If he reads Latin and understands it as he reads, without translating it into English, in what language does he understand it? None of my colleagues have been able to explain that to me.

One friend of mine says that he *knows* that no one can think in Latin. A psychologist told him that there are very few people in all the world who are really bilingual: therefore, with a few exceptions, no one can think in any language but his own. When I told that to a professional psychologist last summer, he laughed and said: "Of course you can think, if you have the terms."

But the chief reason against teaching Latin or Greek without translating is that, as most of us know, the attempts to teach even modern languages by any of the so-called 'natural' or 'direct' methods have commonly had most deplorable results. Generally, in our schools and colleges, these attempts have been complete failures. The fault, however, is not in the methods employed, but in the fact that the teachers themselves are not sufficiently familiar with the languages they try to teach in this way. Of course we cannot teach our pupils to think in French or in Latin unless we ourselves can and do think easily and naturally in these languages.

Taking Latin as an example, there are four things necessary if we would teach our pupils to read Latin easily and fluently:—

1. We must make our own selves so familiar with the Latin language that we can think in Latin and can use Latin to express our thought. That would not be really very difficult for us, especially if two or more would unite for this purpose. I cannot do it myself now. But when I came back from Germany in 1900 I could have done it very easily.

2. The pupils must read Latin out loud until



they become really familiar with Latin words, familiar also with the various inflections of these words and their combinations in phrases and clauses, and are able to use Latin terms in their own thinking.

3. The pupils must write Latin from the very beginning of their study of the language, and they must write a good deal of Latin, as European school-children do. They should be taught to compose in Latin, not merely to translate English sentences into Latin with the aid of a dictionary and a grammar. I believe that with ingenuity teachers could enable their pupils to express their thoughts in Latin very early, starting with very simple statements based on simple passages of Latin read by them or read to them. Then the teacher would not tell a pupil that a certain word must be in the dative by rule 86b, which to any normal pupil makes this whole business seem arbitrary and unreal, but would explain that we do not say it *that* way but *this* way, which would make the pupil feel that Latin is a real language after all, even if at first it seemed a bit strange and perhaps silly.

4. We must stop teaching our pupils to understand Latin by translating it into English. That process merely trains the pupil to see the Latin with his eyes, but in his mind to read it as English. It is nonsense to call this "reading in the original". It is a kind of reading which *un*teaches what we should most desire to teach, which *un*fits the pupil for reading in the original. That is why our pupils can study Latin for years without ever reading a page of it with ease or pleasure, and why after graduation practically none of them ever look at a Latin book again.

All that I have said thus far seems to me to be confirmed by the published results of the 'Classical Investigation,' which was begun thirteen years or so ago, and also by the implications of the recent Report on the teaching of modern languages. I think this is also the opinion of Miss Mildred Dean in her article, "A Classical Teacher Looks at the Report on Modern Foreign Languages," in the *Classical Journal*, Vol. XXX, especially page 88.

I suppose there are a good many school-children who study Latin for a year or two only, and who do not intend ever to study Latin any more. What should we try to teach in such short courses, and what is the best way to teach it? Perhaps it would be best, in such courses, to return frankly to the study of grammar and, by the analysis of constructions and sentences in an inflected and very logical language, to train the pupils in distinguishing between the parts of speech, in precision in the choice of words, in clear thinking, in the definite and forceful ex-

pression of thought. We could, as doubtless many of us do now, add considerably to the vocabulary of the pupils, and show them the essential significance of words of Latin origin. Perhaps we could persuade some of them to parse their own sentences when they write in English. Thus we might teach again some useful things which seem in danger of being too much neglected. But if we wish to teach any of our pupils to read the Greek or the Latin literature in Greek or in Latin, we need to have a better knowledge of these languages ourselves, we need to adopt some other method than the traditional one, and we need a new set of elementary text-books. Doubtless such changes could be effected only if a committee were appointed, by this association or by some other association, to make a plan, to provide new text-books, and to secure the adoption of this plan and of these text-books in our schools.

Now personally, as I have said, I believe that a few students could be taught to read Latin and Greek without translating, and could do it in a few years and perhaps even pleasantly. At the same time it behooves us to ask ourselves whether, in our day, it is really necessary or even desirable for many to spend much time, even for a few years, in learning the Latin or the Greek language for the sake of reading the literature in these languages. Certainly those who are to teach others about it should themselves know this literature at first hand. Should the ordinary student, who does not expect to teach the Classics, try to learn Latin or Greek? Almost all college students, and many in our secondary schools, want to learn some modern language, perhaps more than one. Should such students study two or three or four foreign languages, including Latin or Greek, when there is so very much else to learn now? Honestly, I do not think they should. But have we classicists nothing to teach and to contribute to the modern world except the reading of the Greek and Latin literatures in their original languages?

A great deal of time is being given now in the schools and colleges of this country, absolutely if not relatively more time than ever before, to the study of ancient Greece and Rome, not only to the history, art and philosophy, but also to the literature of each. The significant fact is that most of this study is directed by departments other than the classical departments. In my own college, Princeton, a good deal about the classical literatures is being taught in the Departments of History, Archaeology, Philosophy, English and Modern Languages. I think it is so everywhere in America. I do not think that all the learned men who, in these various departments,



are teaching about the classical literatures, or about life among the ancient Greeks and Romans, have had an adequate training to teach these particular subjects. They tell me so themselves, and I am inclined to believe them. We classicists have had an adequate training; but more and more others are doing this teaching, and we are being left out of account. We complain sadly that the modern world has turned away from the Classics. In view of the attention now given to the study of ancient Greece and Rome by other departments I think that complaint is not justified. I think that what the modern world is repudiating is our traditional method of teaching the Classics. The trouble is with us and with our methods, not with the subject we teach or with the attitude of the modern world.

Reading the ancient literature by translating it into English, at home or in the class-room, limits the amount which can be read, hinders the artistic and literary appreciation of it, and consumes much time which should be spent in the intelligent study of it. Long ago I found out that there were people, who had read little or nothing of Greek literature except English versions, but who knew far more about Greek poetry than my own students did. To the former, Achilles, Hector and Helen, or Clytemnestra, Orestes and Medea were persons in whom they were genuinely interested: my students, in the Greek drama for example, whose study and whose class-room hours were devoted chiefly to a laborious translation of two or three Greek plays into English, seldom had any real familiarity with these characters or convictions about them. Would not these students of mine have learned far more about the Greek drama if they had read Sir Gilbert Murray's "Ten Greek Plays", or if they had read all of the thirty-two extant Greek tragedies in English versions? Would not such students know far more about the ancient Greeks, and about ancient Greek life and culture, if they read a good deal of Herodotus, Thucydides, Plato and Xenophon in translations, than they learned by translating small portions of these authors for themselves? When I began to experiment with a course in Greek Tragedy based on English versions, I found myself quite unprepared for that job. I did not know how to go about it. But it occurred to me that to study a play written in ancient Greek could not be essentially different from studying a play which was written in English. So I sought advice from colleagues in the English and in the Modern Language Departments: I learned a good deal from them. I found that the teachers of English literature, for example, do not teach their subject chiefly by having small portions of that literature read

aloud in class. Consequently, in my experiment, I have scarcely ever read any connected passage from a Greek drama in class, the students have never read in class anything at all. I lecture twice a week. Each student reads by himself about ten Greek plays during the term, in translations, and writes a short essay every week. Each week I discuss the plays and the essays with the students in small groups.

You can test these convictions of mine by your own experience. Have any of you read all of Homer, or all of the extant Greek tragedies, or all of Thucydides? How much have you read of any Latin author? How can you appreciate an author, or teach about him, unless you have read a good deal that he has written? Why do you not read more of these authors? Is it not because, being classical scholars trained in the old tradition, you think you should read these authors only in the languages in which they wrote, and you shrink from that? It seems too great an undertaking, you are very busy, and tired when your work is done: you put it off. Why don't you try reading the ancient literature in translations? You would find that easy and fascinating. You would increase your knowledge of antiquity and of the ancient literature, and you would improve your teaching immensely. I think, if you care to exercise your minds and your imaginations, you will find such reading not only profitable but entertaining, even when you are tired. Would it not be profitable to our pupils also?

It is very easy to sit behind a desk and hear the boys and girls translate, to correct their translations, and to add some pleasant comment on the text or on the ancient life. That is about the easiest sort of teaching there is. But in that way we accomplish very little. Of course I believe that translating from a foreign language into English gives a very good training in the expression of thought and in the use of the English language. But to get much benefit from this business of translating it is necessary for the pupil first to understand the passage which he is to translate. If he cannot understand a passage in Latin or Greek without first worrying it over into English, he will get more benefit from translating a passage in French or German which he understands directly. Furthermore, I believe that some training in grammar is very valuable, if not necessary, for everyone: It can be given better in Latin grammar than in any other grammar, and it is the best preparation for many of our courses in English or in the Modern Languages. Probably an elementary study of grammar belongs in the school rather than in the college. But neither translating into English nor drilling in grammar leads to any facility in using

a foreign language, for no one can learn a language unless he learns to *think* in that language. We can teach few to think in Latin or in Greek; but probably, in these times, we cannot teach very many. By frankly using English versions as the basis of study we can teach a great deal about the Greek and the Latin literatures to a great many. We can make our pupils familiar with a great deal more of these literatures than we do now. We can study these literatures with our pupils in ways which are quite impossible while we spend most of our class-hours in hearing and correcting translations supposed to be made by the class from a Greek or a Latin text. Finally, without even reading the classical literature in class in any way, if we choose to abandon reading it in our classes, we can teach a great deal that would be most valuable and, as I believe, valued, about the classical civilizations, about the experiences of ancient peoples in politics and government and international relations, about economics and social life, about philosophic and moral problems, about the ideas and the ideals of the ancient Greeks and Romans.

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### REVIEW

**Aristote.** Le second livre de l'économique, édité avec une introduction et un commentaire critique et explicatif. By B. A. Van Groningen; pp. 59, 218. Leyden: A. W. Sijthoff (1933)

Although the second book of the pseudo-Aristotelian *Oeconomica* has been printed many times and has received a fair amount of attention from textual critics, a new edition, especially since it is provided with an ample commentary, is most welcome. Professor Van Groningen has collated afresh most of the extant manuscripts and has corrected Susemihl's text in a number of places. He has also rightly given more weight than earlier editors have done to the thirteenth century Latin translation, since, as he shows, it was made from a Greek *codex* whose text tradition differed in some degree from that of the extant manuscripts. He discusses at some length the highly controversial topic of authorship, and, after reviewing the opinions of earlier scholars, concludes that both chapters of the work are by the same author, a member of the Peripatetic school who wrote his *opus culum* between 325 and 300 B.C. His reasoning that the brief first chapter, which describes four kinds of *oikonomia*, and the second chapter, with its long list of fair and foul money-raising expedients adopted by Greek states and their rulers, are by one and the same

hand is cogent, the more so as the historical is supported in some degree by the linguistic evidence. Professor Van Groningen is probably right also in contending that the tract was composed in the last quarter of the fourth century and not, as many earlier critics have thought, in the Hellenistic Age. As to the value of the compilation there is room for some difference of opinion. The latest editor, though on the whole judicious in his estimate, perhaps rates both chapters a little too highly. The first, even if the division of *oikonomia* into four types be new, is nevertheless, *pace* Professors Andreades and Van Groningen, poor thin stuff compared with the rigorous analytical method of Aristotle in the first book of the *Politics*. In the second chapter, as the editor himself admits (Introduction, 57), the author relates almost exclusively exceptional devices for raising money adopted in unusual circumstances. This fact alone would surely reduce the value of the narrative for any one seeking to reconstruct the normal economy of Greek states, even if the information given were less anecdotal and more scientifically presented than it is.

In the lengthy commentary Professor Van Groningen wrestles manfully and, more often than not, successfully with the many obscurities of the text. The numerous references to other Greek authors, to inscriptions, and occasionally to early papyri, make it a most valuable quarry not only for the historical investigator but for the student of Greek language. A few criticisms on points of detail may here find a place. The notes on and discussion of Hippias' proposed monetary reform (70-72) are unconvincing and ignore the admirable treatment and solution of this vexed question given by C. T. Seltman.<sup>1</sup> On page 75 we are told that olive oil only became the most important product of Attica after Hippias' time. But the statement of Plutarch (*Solon* 24), that Solon allowed only oil to be exported from Attica, surely suggests that already in his time oil was the chief product of the land. This assumption is borne out, as Seltman also has shown (*op. cit.* 8-9), by archaeological evidence. Professor Van Groningen (55) defines *τεμένη* as *domaines d'ordre laïque*. But, if he be right, which is by no means certain, the word is used in a sense for which there is no other parallel in classical Greek; for it would seem that after Homeric times *τέμενος* is always land or an enclosure dedicated to a god. The ancients distinguished the Propontis from the Black Sea, so that it is a curiosity to find Cyzicus described as situated on the southern shore of the Euxine

<sup>1</sup> C. T. Seltman, *Athens: its history and its coinage before the Persian invasions* (Cambridge University Press, 1924), 74 ff.

(93). Mr. Van Groningen explains (135) Dionysius' treatment of the Rhegines by saying that the tyrant adopted a ruse to gain possession of their valuables before enslaving them. To your reviewer it seems more likely that the author of the *Oeconomica* has conflated Dionysius' first and second attacks on Rhegium. In 388 or 387 Dionysius spared the city but levied a heavy indemnity. In 387 or 386 he reduced the place after a long siege and then enslaved all its inhabitants. Nor is it true to say (135), *la chronologie est certaine*. Actually nothing could be more uncertain, thanks to Diodorus' slipshod narrative, than the chronology of Dionysius' later years. In the comment (162 ff.) on Tachos' and Chabrias' methods of raising funds we miss all reference to the detailed and illuminating discussion of this subject by Werner Schur in *Klio* 20 (1926) 282-286.

But these are small matters. We cannot, in conclusion, express our appreciation of this book better than by saying that, if the *Oeconomica* were only half as good as this new commentary on it, it would rank very high amongst our extant sources for the economic history of Greece.

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M. L. W. LAISTNER

This issue was already in page-proof when the distressing news came of the death of Professor Charles Knapp. We are reserving for the next number a full account of the distinguished scholar who contributed so much to this journal and who survived so briefly his resignation of its Editorship.

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